668 /136 cont./ kingdom would arise, over which he would rule as prince." Eerdmans, p. 1089.

rouses the people, telling them to prepare themselves for [751] the new era. To this end he offers dijmat /sic; "charms"/ for sale, so that the wearers will be invulnerable and will be able to face the coming disasters safely. He teaches them special signs by which they will be able to recognize each other in the future and by which they will also be recognizable to him whose arrival is foretold and who will make the prophecies come true. As a result he will also be able to make a distinction between them and the rest of the people (2). Sometimes the prophet declares that he himself will

2. "In the wanua /districts/ of Mario riawo and Pettodjo-Soppeng, a certain La Maddidi claims to be the resurrected Petta Barang (Daeng Pabarang) who within a short period of time will take over the rule of the land. All those who at this time already submit to him, that is to say, become his followers, will later not be overwhelmed with misfortune. As followers they receive a symbol (djimat), for which they must pay 2.50 guldens. This will protect them against the time when Petta Barang will become the ruler." (1948). Taken from: Bestuursrapporten /Administrative Reports/, 1949.

114 /249 cont./ There is no punishment for failure to register.
163 The reason that people do not like to register a child that has
217 just been born is the belief that this would bring about misfortune
because it is conceived as an expression of arrogance or pride.
[777 For the same reason a newborn child is wrapped in old rags.
●751] There is no certainty that the births recorded in a year represent the correct number.

[844] A woman by preference has her first child in the house of her parents, especially if she herself was also born there. Many children are therefore registered in a kampong where their parents no longer live and from which it again "moves" a few months after birth.

[553] A child does not receive a name directly at birth for the same reason that a child's birth is not directly reported. All boys are referred to as Baso or Batjo, all girls as Basse or Batje. In this semianonymity the child is considered safe. Only years later does it receive a name of its own, which, however, is not recorded in the register. A certificate of birth is not submitted.

Death Registers

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165 In the death registers that are likewise maintained by the
[793] imam for the entire adat community (around 14, 000 inhabitants), the following data are found reported in parallel columns: the name of the deceased, his sex, his age; the kampong in which he died, whether he died during the night or during the day, the date of his death, the final illness, and sometimes a few remarks concerning heirs and estate.

[761] The reasons indicated for the death are very much those of a layman; the imam bases them upon complaints uttered during the final illness; stomach-ache, coughing, sometimes old age, are found recorded in this category. /250/

Thus, these registers must also be handled with care. Neither age nor reason for death can be regarded as reliable.

342 On arrival [to attend a feast celebrating a child's birth--
574 Analyst] we found that the padjoge had gone by bus to the
852 feast house and so we went there. There they were with
565 much paraphernalia, costumes, and so forth, as they were going to stay there for the six-day feast. They looked very pretty. We went into the house, which was some walk from the end of the road. In front of the house was a big porch. It was really big. Here gatherings and feasts are held. Around it is a crisscross bamboo lattice-like wall, and Andi's brother said this could be used only by nobles. This rule seems to hold, unlike the ramp and the decorated gable and
262 multiple roof. The Sulewatang and I ate kentang [potatoes],
●751 and Andi ate rice. His brother served it, evidently an honor.
576 I think the manager of the resthouse who was with us told
271 Andi's brother that I didn't eat rice and being remarkably politic, they fixed the "potatoes." Evidently there were no potatoes, for they made them with eggs and vegetables. The food was good and the water was colored pink, like mouth-wash. Later I was told by an Englishman here that this is a bark infusion (tannin) used to disinfect things. It is tasteless.

535 Then the padjoge came in dressed in old style costumes.
533 Three were in red and four in black. And they were very
[292] pretty. Later on they will use real costumes and I will be here then. They danced and sang. I noted the nasal unison which I thought was very nice. The only accompaniment was that of the drum. Andi's brother said that there were other instruments but not for this type of dance. The songs were largely erotic and of the pantun type. There are many kinds and all are named. The repertory is large. They make up new ones constantly. This is especially true of the teacher and the drummer of the troupe. But the troupes are not set and they consist of a more or less pick-up lot usually. But there is evidently a tendency toward troupes. An old woman teacher was in charge. She sat in front and scolded with signs if the performance was not good. The drummer, beating with
535 both hands produced good and fancy rhythms. But the girls
567 [i.e., professional dancers--Analyst] were not dramatic. They
565 were absolutely dead-pan. Some appear as light complexioned, others are powdered, and others are darker. One was very young and pretty, about eleven years old. The others were up to about twenty or twenty-five years old. Andi's brother said that they can be a padjoge up until about twenty-five at the outside. They are slaves, and so are the guru and the drummer. They are owned by nobles. Only a few nobles have troupes now. Three of these belong to the Sulewatang,

behind where there were many houses for his many slaves. That house had horns on the gables. The sunat feast lasted six days and five buffaloes had been killed for food as well as many fowls. Many fancy cakes were served which had been left over from the feast. I saw the boy who had been cut and he is said to be thirteen, although he looked much younger. I asked about the repeated cutting, up to seven times, and Saleh said that this is usual. He looked wise at this moment, and sizing up the boy, said, "I think it isn't finished with this fellow and that he will have to be cut again!"

M 881 [342] 304 565 343

I asked about the gaukang, and they agreed that the radja and the nine bate must have them. As for the others, for example the karaeng, some have them and some do not; but formerly they must all have had them.

M 778 565

I asked about the charms, the djimat, and they said that there are still plenty being used in the kampong.

M 751

We finally drove to the seaside where there was a bathing beach and bath houses. They say that there are many Dutch who come here and pay a fee. It is owned by the local karaeng.

M 529

I had a talk with Emanuel, a student of van Voll, and ter Haar's former assistant. He looked like an Indo [i.e., Eurasian]. He is trying to get through a uniform marriage law for Christians in all of East Indonesia. He admitted that this is a difficult task because the families are so often mixed, and the settlement of property is likewise very confused.

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I asked Emanuel about the divorce pronouncement by a man. He agreed that it was normal for a man to say it three times in order for it to become a full divorce. If it is said only once or twice the couple can remarry, but if it has been said three times it is final. He said, however, that there are two other forms in Indonesia (he said that ter Haar mentioned this). One form is when a woman gets a man to agree to give talak by offering him a settlement. This is in line with true Mohammedan law. The other kind is peculiar to Indonesia. It occurs when a woman complains to the judge that she has offered a man settlement for the requested talak, but the man has refused. The man is then called to the judge, and if he is still unwilling and all is in order, the judge himself may pronounce talak.

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I had a talk with engineer Resink, who is here for the Economic Affairs Department. He is an "Indo" and talks about "us" Indonesians. I get the impression he is a radical

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